

We publish this morning further reports of the devastation of the storm. No storm so destructive has ever visited this part of the country.

Christian Fellowship.

At the General Conference of the Methodist Church, now in session at Buffalo, memorials were presented, and the conference adopted resolutions in relation to the slaveholding in the Methodist Church. The conference rejected the resolutions by an overwhelming vote. The reasons for this summary action, as stated by the speakers, were that the British Methodists had better attend to their own business, and the American were competent to regulate their own domestic institutions. The resolutions were presented by the Rev. J. H. Johnson, of New York, and the Rev. J. H. Johnson, of New York.

It is to be lamented that the reluctance of the conference to take a sound position on slavery, as a Bible ordinance, should draw them into an attitude toward their brethren in England which is entirely untenable, and which, if carried out, would strike the foundation from the great benevolent enterprises of the day. Is Christian brotherhood to be limited by nationality, and must it, like the witches at the tail of Tam O'Shanter's mare, never dare to cross the water? It looks rather ominous to see qualities peculiar to evil spirits introduced into the practice of the Church.

Really, this seems a little different from the command of Christ—"Go ye into all the world and preach the Gospel to every creature." If this is to be the established rule of the Methodist Church, where can it stop, short of a cessation of all effort for the salvation of mankind? It strikes at the root of all our missionary efforts. Will not the Potawatomi return upon the Christian missionaries that Potawatomi can manage Potawatomi? Our missionaries have usually thought that some change in the lives of their heathen converts was necessary, to make them bright and shining lights to the world. They have put many of their converts to sore grief by denouncing polygamy and compelling them to put away their wives. In some instances old women, who had raised a family of children without a thought that the relation was improper, were obliged to leave their husbands and set up in the world, in widowhood, because the missionaries taught that one wife was all that a man could go to Heaven with—the rules having been made considerably more strict since Abraham, Isaac, Jacob, David and Solomon and others were in. It was a remarkable instance of presence of mind under sore trial, that in these cases, the younger wife was always retained, leaving the old and infirm to shift for themselves. But will not the heathen answer the missionaries who denounce polygamy, that they are competent to manage their own domestic institutions? Will not the cannibals return upon the missionaries who interfere with their peculiar appetite, that they are abundantly competent to regulate their own diet?

This rule is quite different from that of St. Paul. If he had practiced it, Christianity might have been yet struggling in obscurity, and but for that remarkable voyage of his, during which he established the Christian Church in England, there might not at this moment have been any Methodists in England to interfere with our affairs. Hearing that the Church at Corinth was abusing the gospel liberty to practice fornication, he wrote to them, sharply reproving them for it, and also gave them much advice in regard to marriage and the treatment of widows. We do not learn that the Corinthians answered Paul that the Corinthians were competent to take care of Corinth, and that they should regulate their domestic institutions in their own way.

It seems to us that the lesson taught by the collection of animals which was let down in such an unusual manner before Peter, was quite the opposite of this position of the General Conference and if the rule is established that it is improper to extend religious effort into other nations, we do not see why it is not equally so to extend it into other families, which were the foundation of nations, and so to individuals. We are confident that when the General Conference comes to consider the sequences of this rule of exclusion, it will reconsider its position, and not be driven to one so fatal to all religious and benevolent enterprises, by its reluctance to recognize slavery as an ordinance established by an abundance of the most comforting precepts and examples in Scripture.

The Conference put itself on the ground, and it can easily put down this British anti-slavery heresy with the Bible. What right have they to ask us to renounce the curse which Noah pronounced on Canaan for Ham's parental incontinence? But to declare slavery a sin, as the Conference has done, and then to allow it in the church, places it in a position entirely untenable, and then to declare that the British brethren have no right to advise us in regard to our sin, only shows how every step plunges us deeper into error when we start wrong.

The Championship. The energies of England at this time seem to be fully employed in an effort to prevent Heenan from meeting Sayers again. Threatening, coaxing and bribing are all brought to bear. The Home Secretary has taken the matter in hand, and has sent through a police official notice to that British representative of British fair play, Dowling of Bell's Life, that if he attempts to renew the match he will have him arrested and indicted and subjected to various terrors of the law, all of which has so impressed the Referee that he announces in his paper that "This warning has been communicated to the Referee, who has determined, beyond the naming of a future day, to wash his hands of the affair." Tender, law-abiding Referee! Will the next fight be any more unlawful than the last one was? Would there be any of this national anxiety to prevent the fight, if they did not know that Sayers was a fugitive, and had no chance in the contest? If there were any doubts before, of the actual result of the fight, surely there need be none now. Then the Referee resorts to coaxing.

Before concluding these remarks, we have only to repeat our recommendation that the men should shake hands, and settle the matter in an amicable manner. The feeling

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